The DIVINE LIFE

THE SIVANANDA DIAMOND JUBILEE VOLUME

(JANUARY TO DECEMBER, 1947)

Om

1st February 1947.

Dear Gupta,

For a Viveki or a man of discrimination everything is pain. Birth is suffering; disease is suffering; death is suffering; union with unpleasant objects is suffering; separation from the beloved objects is suffering; ungratified desires are suffering.

The joys of the senses are merely wombs of pain, for they have a beginning and an end.

He only who has withdrawn himself from external objects and meditates on the Inner Self enjoys Eternal Bliss.

Sivananda

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FOUNDER: His Holiness Sri Swami Sivanandaji Maharaj

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MAHASIVARATRI

This most holy and sacred day will be celebrated at the head office of the society and branches on 19th February. At the head office a whole day programme will be observed with special Pooja, Archan Abhisek to the Lord, Akhanda Kirtan of "OM Namasivya", special illumination, a whole day fasting and night vigil. All those who can spare themselves would do well in participating in this grand Pooja. All devoted offerings will be accepted.

INITIATION DAYS

Fifth February and the 19th Mahasivaratri will be the days of initiation or Diksha. Mahasivaratri is the most auspicious day for Diksha. On this day Sri Swami Sivanandaji Maharaj, at his choice, will initiate sincere and deserving aspirants by imparting Mantra or taking them in the Holy Order of Sannyas. Special Havan, special worship, feeding of Mahatmas and poor will be arranged on the 20th.

EASTER SADHANA

The Sixteenth Divine Life Sadhana will be conducted during Easter Holidays from 3rd to 7th April, 1947.

Detailed programme will be published in the next issue of the "Divine Life" Magazine. All voluntary offerings for the successful conduct of Sadhana will be thankfully accepted.

Secretary,
DIVINE LIFE SOCIETY,
Ananda Kutir.

NOTICE

1 The eleventh annual meeting of the Divine Life Society will be conducted on the 5th April at 4 p. m. at the Sivanandashram premises. Election of new office bearers, reading of the report for 1946 and any other business concerning the Society will be transacted. All office-bearers, executive and ordinary members are requested to attend.

2 The Fourth Session of the All-World Religion's Federation (inaugurated in 1945) will be held on 6th April, 1947 at 9-30 a.m. at Ananda Kutir.

All are requested to attend.

Secretary.

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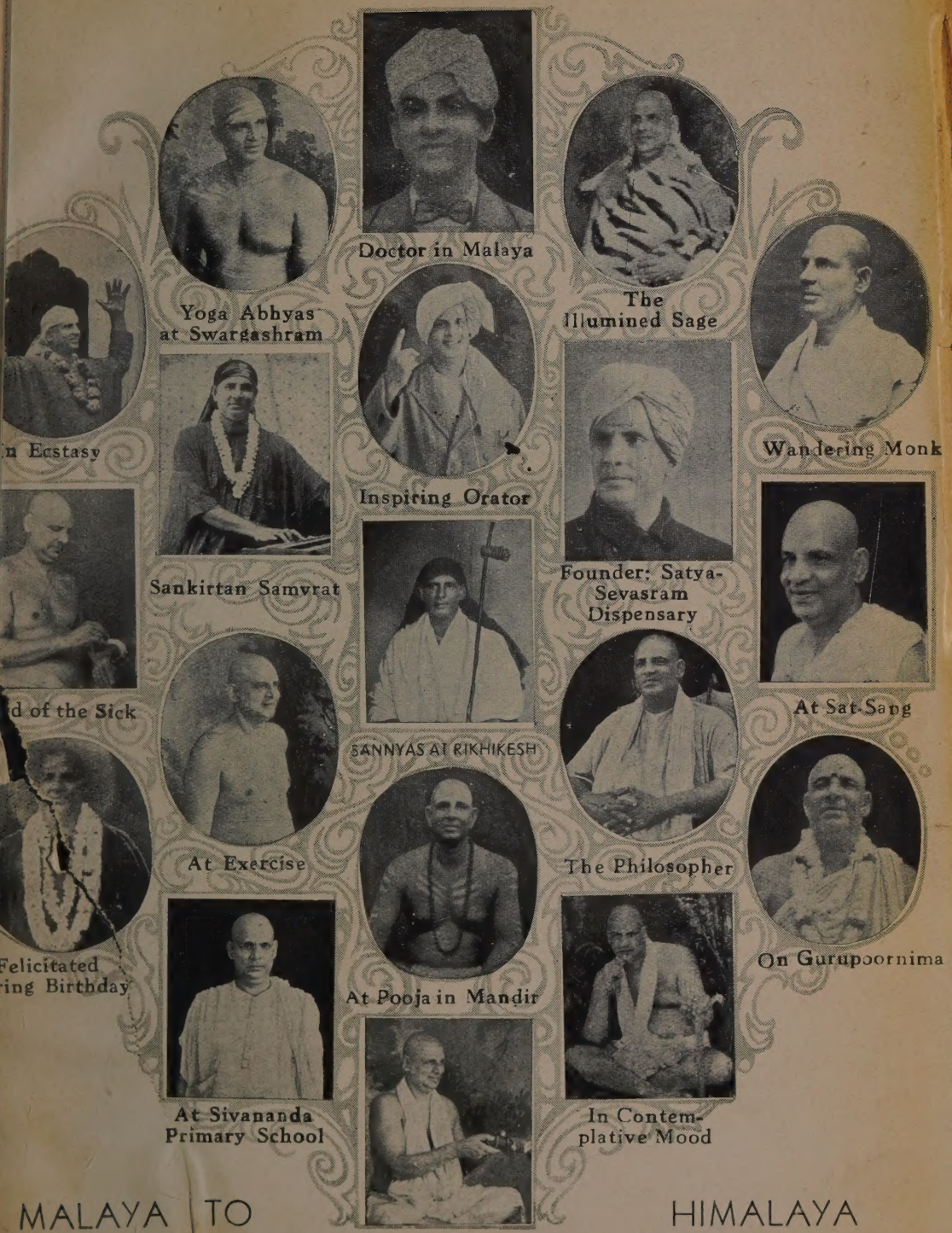

MALAYA TO HIMALAYA

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THE Divine Life

ALL WORLD RELIGIONS' FEDERATION

Inauguration speech on the morning of 28-12-45

By Sri Swami Sivananda

Hari Om! In the beginning, Brahman or
e Absolute alone existed. He was enjoy-
g all Ananda by Himself. He wanted to
ultiply. If you have some sweetmeats and
stribute them to others, how happy you
el! Even so, Brahman wanted to share
e bliss with others and so he wanted to
ultiply. There was the Brahma Sankalpa.
here was a Spandan or vibration. This
bration is Om. Then the whole world
me into being. All objects have come
om Om. Everything is Om only. All
nguages have come from Om.

Om is the word of auspiciousness. Om is
e word of wisdom. Lord Jesus says in the
ble (St. John): "In the beginning was the
ord; the Word was with God and the
ord itself was God."

You cannot think of a word or a name
ithout an object. You repeat the word
ow" mentally and the image of the "cow"
pears before the mind.

Chant Om now with Bhav and feeling,
ree times.

(*All the members present at the Federation
anted Om thrice.*)

All Mantras begin with Om. The priests
gin the sacrifice or any religious function
th Om chanting. When you write a letter,
u start writing with Om. We have chan-
d Om now. The All-world Religions
deration has been inaugurated now. I
clare now that the All world Religions
deration inaugurated.

All religions have come from Om. All religions are necessary in this world. Each Prophet appeared on the platform to give his teaching according to the degree of evolution of the people amongst whom he lived. Lord Mahommed taught ethical lessons to the illiterate Arabs, who were rude, barbarious, who took delight in killing, robbing and injuring others. Deep philosophy was not necessary at that time. It would have been quite useless if he started teaching "Brahma Sutras"—"Athato Brahma Jignasa" —"now then an enquiry into Brahman." He taught them "Give charity. Love your neighbours. Have brotherly love for all men. Go to Mecca". This was more than sufficient.

The essentials of all religions are the same. Only non-essentials differ. "Real, lasting happiness can be had in God. God is eternal, all-pervading, unchanging, omniscient, omnipotent. He is an embodiment of peace, bliss, knowledge. Love all. Serve all. Be pure. Be kind. Entertain sublime divine thoughts. Be truthful. Concentrate. Meditate. Realise." Every religion admits this. These are the essentials of every religion.

You must respect every Prophet, every saint, every religious teacher. You may not have the same love and adoration for Lord Buddha or Lord Jesus or Lord Mahommed, as you have for Sri Sankara or Lord Krishna. But you will have to develop it. Naturally you are used to adore only certain forms. When you advance in spirituality, you must evince equal reverence for all Prophets and

saints. It is difficult to say from which source you draw inspiration at certain moments. It may be from the teachings of Guru Nanak or Lord Jesus or Lord Buddha or Lord Mahommed. Hence you will have to adore and revere every saint, prophet or religious teacher. Then only you will grow in spirituality and attain perfection.

The All-world Religions Federation is only a new born baby now. It will soon assume a very huge form, a very big tree with countless branches to give shade and shelter for countless thirsting souls or weary pilgrims in this world. It will grow and develop quickly by the grace of the Lord. In the religious history of the world all religious movements had only a small beginning. Gradually they developed. We will surely have more delegates next year.

We will publish all the articles we have received till now in the Inauguration Volume of the Federation. This will be immensely useful to the people.

It is earnestly hoped that the All-world Religions Federation will endeavour its level best to bring harmony, peace, goodwill and love amongst the people of different religions of the world and thus pave a long way towards the establishment of the Kingdom of God, peace and righteousness on this world.

May you all sit together, talk together, work together, move together and live together peacefully and happily! May you all attain God realisation in this very life and radiate joy and peace throughout the world is my humble prayer!

Om Santi Santi Santi !!!

YOGIC PANACEA FOR DIABETES

(By Sri Swami Sivananda)

Man only goes against natural laws of health and hygiene. He eats anything he likes, in abundance. He overloads the stomach with all sorts of sweetmeats and starchy articles. He never gives rest to the stomach and other digestive organs even for a minute. He takes recourse to Chota-hazri (morning tiffin), dinner, lunch supper and feasts. He never practises fasting. The word "fasting" is a death-blow to a passionate worldly man. He curses the Pundits and Sastris who prescribe Chandrayana and other Vratas. The words "restaurant", "club", "hotels", "Cock-tail party" tickle his nerves and exhilerate his lower emotions.

Nature surely punishes such an arrogant man. What is the result ?—*Diabetes Mellitus.*

All the sweet-meats which are undigested pass away in the form of sugar. He becomes lean, gets up several times at night for passing urine. He suffers from unquenchable thirst and gets carbuncles. He undergoes various sorts of troubles and complications. He goes to the doctor and gets daily 2 or 3 injections of insulin. Why does he take insulin ? Not for curing the disease, but for taking sugar and sweet-meats in abundance. He is not afraid of taking sugar because he relies on insulin for neutralising the extra-blood sugar and the urine sugar. Insulin is his God. Insulin is his be-all. He learns the method of self-injection. He can swallow any amount of Laddus now, because the ever-ready syringe is with him.

Poor, deluded man! Miserable slave of tongue and Laddu and Rasagulla !! O Man! Here is a cheap, readily available, potent Yogic panacea for you. You must be regular in taking this drugless sovereign remedy, Yogic remedy of Rishis of yore.

Practise Paschimottanasan, Uddiyan Bandha and Agnisarakriya for five minutes daily in the early morning. Stretch the legs. Bend the head. Let it touch the knee gradually. Catch hold of the toes with thumb and the index finger. This is Paschimottanasan. Draw the abdomen back. This is Uddyan Bandha. Pump the abdomen. This is Agnisara. The rationale or the rational account of this Yoga panacea with reason for its existence is that the pancreas which is diseased on account of over-work is toned by these Yogic exercises. It secretes more Insulin for digesting the starchy food. This is natural Insulin. Hence it is more potent and effective than the artificial Insulin produced from the glands of the animals. Your gener-

ealth also will improve. You will have a ealthy and long life.

Fear not! Despair not! I assure you. le sincere and earnest. This is a well-tried anacea. Believe me, friends! Practise hese exercises from today, enjoy radiant ealth and make the pomp of Emperors idiculous. Regulate your diet also. Fast n every Ekadasi. Have full or partial fast. The former is better. Do not take even a drop of water when you fast in winter. Observe Brahmacharya. Do Japa, Kirtan, meditation regularly. Study Gita also. Will you write to me after practising these exercises for a month?

May Lord bless you with health, long-life, peace and prosperity! Om. Om. Om.

DIVINE LIFE

By Sri Swami Sivananda

285. A desire to eat sweet-meats is a ross desire. A desire to become a poet or n artist is a subtle desire. A desire to rink is an unholy desire. A desire to do apa or study Gita is a holy desire. Lust is deep-rooted desire. A desire to posses a car s not a deep rooted desire. You will have to xert much in annihilating subtle and deep-ooted desires. You cannot destroy subtle and eep rooted desires without devotion to the ord or Atma-vichara.

286. My silent adorations to those wise ersons who are contented with what they ossess, who are righteous and best friends f all beings, who are free from anger, atred, lust, greed and egoism, and who ossess a tranquil mind.

287. O Adorable Lord! the gracious onsort of Lakshmi, beloved of thy votaries, upreme Ruler of the three worlds, be leased to grant the prayer of the servant of hy Lotus Feet. I do not want any boons rom Thee, not even the sovereignity of the orlds. Make me humble, obedient and esireless. Let my mind be ever fixed at hy Lotus Feet. Let me have unswerving evotion unto Thee. This is my fervent rayer. O most Blessed One! I bow to hy Feet again and again.

288. Construct wells and tanks. Do acrifices and charitable gifts. Practise ows and self-denying observances. Worship he Gods, Brahmins, preceptors, elders and he like. This is the way to propitiate the lmighty Lord and obtain His Grace.

289. O Lord Hari! Let me have the grace f Thyself. In the dust of Thy Lotus Feet, even great Gods long to bathe for the washing of their darkness of ignorance.

290. Shake off despair. Woe or joy, pleasure or pain is not observed to be constant in this world. Just as a doll dances to the will of a person that controls it, so also man is under the control of the Supreme Being to get on through pleasure and pain.

291. No other person is the author of one's misery or happiness because every man eats the fruits of his own action.

292. For men who identify Atman with the body, the Lord's Maya generates this self-delusion as "some are friends, some enemies and some indifferent persons or neutrals." The Pure Atman in all Beings is but one though perceived by the ignorant as many and different like the reflection of the sun in pots of water.

293. This body has a beginning and an end, as it is made up of matter. It is Avidya or ignorance that throws the Jiva or the individual soul whom it envelops into the cycle of births and deaths. The senses, mind, Pranas are all projected on Atman through Avidya.

294. Atman is not joined to, or separated from another thing, because a second thing does not at all exist. Birth and other changes pertain to the body and not at all to the Atman.

295. Just as a sleeping man seems in a dream to have an experience of his own self, of certain objects and of the effects thereof, though nothing really exists, so does an ignorant man experience objects in Samsara.

296. O Rama, shake off your sorrow caused by ignorance that deludes and dries you up. By dint of true knowledge, get over your anxiety and set your heart at rest.

297. Truth is Brahman. Truth is your own dear innermost Self. Truth is Eternal, infinite and immortal. There is no Saviour in this world save Truth. Have perfect confidence in Truth although you may not be able to comprehend it thoroughly at first. Truth remains hidden from him who is in the bondage of hate and desire. Truth is noble and sweet. Try to attain Truth in this very life by leading a life of righteousness and piety.

THE BASIC PRINCIPLES OF INDIAN CULTURE

By Sri Swami Advaitananda

(*Continued from page 10*)

The principle, the essential intention of Indian Culture was extraordinarily high and noble, indeed the highest which the human mind can conceive. There cannot be a greater ideal in life than the one which regards the real nature of man as infinite and which holds that man cannot only become conscious of the Eternal and the infinite, but live in its Power, universalize, spiritualize and divinise himself by self-knowledge. It is easy for an ignorant man to say that these ideas are fantastic and impracticable. This attitude is natural to the vital physical mind but it is based on the assumption that man is a slave of nature and will always remain such a slave. Such a negation can have no enduring value and thoughtful minds can never remain satisfied with answers which have no logical basis. A civilisation which has for its highest aim, the satisfaction of vital desires can hardly be said to have a culture. It is always advisable to hold before the mind's eye, the highest possible ideal, which is conceivable by the human mind. Each civilization presents a mixed appearance and an unsympathetic observer can look to its black side, exaggerate its defects and draw a picture of unrelieved gloom and failure. Each civilization in the past, has achieved something of permanent value and brought out in high degrees some potentiality of human nature. Greece developed to a very high degree the intellectual reason and the sense of form and harmonious beauty. Rome firmly founded law and order and patriotism. Modern Europe has developed practical reason, science, economic capacity, administrative efficiency. India developed the spiritual mind, the intuitive reason, the sense of the Eternal and the Infinite. The future will have to go to a greater and more comprehensive development of these things. We have to extract the good from the past and present efforts of humanity and make the most of it for our future progress. Indian civilization also provided a firm outward basis for founding the practical development of its spirit and idea in life. It seized upon a double idea which effected a harmony between the individual and the society. This was the double order of the "*Chaturvarna*", the system of the four classes and the Ashrams, the four well—defined stages of individual development. The ancient *chaturvarna* has nothing in common with the present degenerate state of Hindu society, with its meaningless parody, the existing caste system. The Indian idea was that man naturally by temperament falls into four main types, the man of thought, learning and knowledge, the man of power and action, the economic man, the producer and the wealth-getter and the mere unintellectual worker. The functional division of society was cast in this form. The Brahmin class was called upon to furnish the society with priests, thinkers, legislators, religious leaders and guides, the Kshatriyas, its warriors, administrators, the Vaishyas, its merchants, agriculturists and the Shudras, its menials. The Indian ideal in its purity faced the status of man in this social order, not by birth but by its innate capacities, temperament. But as time passed, deficiencies crept in, the spirit was ignored and the Indian society degenerated into a chaos of castes and developed evils which we are trying to eliminate

The real greatness of the system of four Varnas did not lie in its well-ordered division of economic functions. It consisted in the ethical and spiritual contents which the thinkers poured into its form. Every individual was given the necessary training to enable him to discharge his functions with efficiency. This fitted him to attain to the highest role, the recognized perfection of the activity suited to his capacity, whether economical, political, literary, sacerdotal or whatever else it might be. Even the most despised pursuits had their education, their law and canon, their dignity and became a means of self finding and self satisfaction. While all this necessary social frame work was provided for, it was always borne in mind that this was only the substructure. There still remained the greatest thing of all, the inner self. It must be found out and it can be done by directing one's life and nature in its law of being, its Swadharma towards the spiritual perfection. One can grow through the fulfilled Dharma into the eternity of the Self, the fullness, freedom, greatness, Bliss of the Immortal Spirit. Individual life was again divided into four natural periods of self-development—the stage of the student, the stage of the house-holder, the stage of the recluse or forest-dweller, the stage of the free super-social man. From the beginning, the Aryan man was prepared for the four great objects of his life, Artha, Kama, Dharma and Moksha. This scheme kept the full course of the human spirit in its view and could be taken advantage of by all who were sufficiently developed. Indian civilization developed to its full capacity on this firm basis which provided every individual with opportunities for self-fulfilment through his individual law of being. Gradually as time passed on, it lost the grand simplicity of its early order, intuitive faculties waned and intellect towered and widened, society became rigid and lost its ancient flexibility. The old fine internal harmony gave place to an exaggerated stress on one or other of its elements; sometimes Artha and Kama were developed at the expense of Dharma, sometimes they were neglected entirely through an undue emphasis on a world-negating spirituality and sometimes the form side of religion, the esoteric side was made too rigid that it stood in the way of liberty of thought and action and retarded the growth of the individual towards the freedom of the spirit—Moksha and sometimes liberation was pursued in hostility to life and as its orbed result and crowning achievement. But even in the period and decline, strong vests of the old knowledge remained, the old spiritual aim and tradition continued to sweeten and humanise Indian life and to save in its worst days, the Indian peoples. It recurred continually in the past in high outbursts of energy and again has begun to rise once more it its full strength to try the foundations of a powerful renaissance.

REMOVE THE COLOURING OF THE MIND

Sri Swami Sivananda

In days of yore there were very able dyers in Marwar or Rajputana. They would give seven colours to the saree or clothes of ladies. After washing the cloth one colour will fade away. Another colour will shine. After some washing a third colour will manifest in the cloth; then a fourth colour and so on. Even so the mind is coloured when it associates with the different objects of the world. When the mind is Sattvic, it has white colour when it is Rajasic, it is tinged with red colour; when it is Tamasic it has a black colour.

The mind plays with the five senses of perception and gets experiences in the waking state. The impressions are lodged in the causal body or Karana Sarira. Ajnana or causal body is like a black sheet of cloth. In it are contained the Samskaras of all your previous births.

The mind is ever rotating like a wheel. It receives the different sense impressions through the avenues of the senses.

In the dream state the doors or windows of the senses are shut. The mind remains

alone and plays. It is the subject and it is the object. It projects various sorts of objects, like mountains, rivers, gardens, chariots, cars etc., from its own body from the material collected during the waking state. It manufactures curious mixtures and marvellous combinations. Sometimes the experiences of the previous births which are lodged in the causal body flash out during the dreaming state.

Remove the colouring of the mind through meditation on Atman. Do not allow the mind to run into the sensual grooves. Fortify yourself by developing the Vijnanamaya Kosha or intellect through Vichara or enquiry of Brahman, reflection and contemplation. The Vijnana Maya Kosha will serve the purpose of a strong fortress. It will no allow the sense impressions to be lodge in the causal body. It will not allow th impressions of the causal body to come ou It will serve a double purpose.

You will be free from dreams throug meditation on the Supreme Being or Brahma when the colouring of the mind has bee removed.

Brahma Jnanis or Sages have no dreams.

May you all attain the Turiya or the fourt state of eternal bliss which transcends th three states of waking, dream and dee sleep!

THE ESSENCE OF MANU'S CODE

(Dewan Bahadur K. S. Ramaswami Sastri).

The essence of Manu's code is the human aspiration for and achievement of spiritual welfare. It does not exclude individual and social material welfare but subordinates *Artha* and *Kama* to Dharma and makes Dharma the guide to Moksha. Its concepts of law and ethics are as grand as its metaphysical concepts. It insists on Dharma because the pursuit of Dharma alone will give us that clarity and poise of mind which alone will lead us to Moksha (spiritual emancipation and realisation). It gives us a clear vision of the ideal individual life and family life and social life and economic life and national-political life and international political life.

In fact the entire human life was built on the co-ordination of Yagna and Dana and Tapas Yagjna (sacrifice brought about harmony between men and the higher powers. Dana(gifts) brought about harmony among men INTER SE. Tapas(austerity) brought about harmony between discipline and desire and led to self-purification and ethical exaltation.

The Indian ideal of sublimating without suppressing-Pravritti and Nivritti is a truly great spiritual ideal. It harmonise also the ideal of Sayujya (union with God and the ideal of Lokasangraha (world welfare).

Manu's code emphasises the need fo Yagjnas and for imparting learning Sacrifices are of diverse sorts and help t bring about the helping of the deserving poo by the fortunate rich in this world. The Gita also emphasises the Yagjna spirit Equally important is the spirit of learning and culture because man can realize his essential nature as pure spirit only by being taught the same again and again in diverse ways.

Manu stresses the basic virtues-Ahimsa (non-injury), (Satya Truth), Astheya (non-covetousness), Saucha (purity), and Indriya Nigraha (control of the senses). Without such an ethical basis of individual morality and without social co-ordination and inter-dependence, there will be no possibility of an undisturbed and continuous pursuit of the higher spiritual paths of Yoga and Bhakti and Jnana which lead to Moksha and spiritual Swarajya which form the crown and consummation of human life.

VIVEKACHUDAMANI

(Sri Narayana)

(Continued from page 11)

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्तातु स्वस्मादन्यो न कश्चन ।।५१।।

51. To a father there are sons and others ho free him from his debts, but there is none xcept himself to remove his bondage.

Notes : ऋणमोचनकर्तारः । One who ees another from debts. पितुः to ie father; सन्ति there are सुतादयः । ons and others ; बन्धमोचनकर्ता: one who emoves bondage ; तु verily ; स्वस्मात् han oneself ; अन्यः another ; न not ; श्चन any.

Commentary : In this material world you ay have sons, brothers, friends and other latives to free you from debts. They may elieve you from various other works also. hey may represent you in conferences, parties, ourts and other places and act as your re-resentatives. But you will have none to free ou from bondage of Samsara. You will have o suffer your own karma. You will alone be nswerable for your actions. No one can save ou from the bondage. You will have to do irtuous deeds. You will have to do charity, evelop a kind and tender heart. You will ave to do Sadhana for your spiritual growth. ou are your own saviour, friend and guide. he preceptor or Guru will point out the way o God head. He will remove the snares and itfalls while treading the path. He will moothen the journey. He will inspire and uide you. But you should yourself do Sadhana r your own purification.

Verses 51 to 55 make clear the indispensi-ility of self-exertion and Sadhana for the ttainment of Moksha.

स्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ।।५२।।

52. The pain or affliction created by a eavy load on the head can be removed by thers but the pangs of hunger etc., can be emoved by none except by oneself.

Notes : मस्तकः forehead ; न्यस्त kept ; भारादेः- weight etc., ; दुःखं pain ; अन्यै : by others ; निवार्यते : is removed ; क्षुधादि : hunger etc. ; कृतदुखं . pain created ; तु: verily ; विना : without ; स्वेन : by oneself ; न : not ; केनचित् : by others.

Commentary : Weight &c. : This indicates other pains which can be removed by others ; Hunger etc. : This indicates hunger, thirst, and all other enjoyments of pleasure and pain which cannot be shared by others. In this sloka an example of self-exertion and its indispensability is shown by quoting the instance of hunger which is unsurmountable.

पथ्यमौषधसेवा च क्रियते येन रोगिणा,
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ।।५३।।

53. The patient who takes restricted diet and medicine is seen to attain normal health and not by any actions performed by others.

Notes : पथ्यं prescribed diet ; औषधसेवा taking of medicines ; च : and ; क्रियते is done ; येन by which रोगिणा : patient ; आरोग्यसिद्ध : attainment of good health ; दृष्टा : is seen ; अस्य : of his ; न : not ; अन्यानुष्ठितकर्मणा : by work done by others.

Commentary. If you want that you should be cured of your disease you must take medicine and the diet the doctor prescribes for you. It is not enough if another man takes medicines for your sake ; so is the case with spiritual Sadhana and Self-realisation too. This disease of Samsara is called by the name Bhava-Roga. You will have to treat this by suitable medicines as prescribed by the preceptor from time to time.

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ।।५४।।

54. The nature of Brahman is to be known by the clear eye of intuition by oneself and not by one who has a mere knowledge of scriptures. The form of the moon is to be perceived by one's own eyes. How can it be seen by other means?

Notes: वस्तुस्वरूपं: Nature of Brahman; स्फुट clear; बोधचक्षुषा: By the eye of knowledge or intuition; स्वेनैव: by oneself; वेद्यं: to be known; न: not; तु verily; पण्डितेन; by a man of learning; चन्द्रस्वरूपं form of the moon; निजचक्षुषैव: by one's own eye; ज्ञातव्यं: to be known; अन्यै: by others; अवगम्यते made known; किम्: how (is it?)

Commentary. Brahman is indicated by the word *Vastu*. *Bodhachakshu* is the eye of intuition. It is the same as Gyana Drishti. Pandityam is mere study of scriptural texts. It is mere book-knowledge. The idea underlying here is that the Supreme Self or Paramatman is to be known by direct intuitional perception in Nirvikalpa Samadhi. It is not possible to realize Brahman merely by the cramming of books or by possessing secular knowledge. Panditya can be had even by the merely intellectual man but Anubhava Gyana is possible only by Atma Gyana or knowledge of Brahman where all doubts are cleared and all bonds cut as under. Just as through hands or legs one cannot see any object or moon by no other means can Brahman be realised except through knowledge (Atm Gyana).

अविद्याकामकर्मादिपाशबन्धं विमोचितुम्,
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥५५॥

55. Who but one's own self can g freedom from the bondage caused by the chor of Avidya, Kama and Karma, even in hundred crores of Kalpas?

Notes: अविद्या: ignorance; काम desire; कर्म: action; आदि: etc.; पाशबन्ध fetters; विमोचितुं: to get freedom; who; शक्नुयात् is able; विना: other than आत्मानं: self; कल्प: cycle of time कोटि: crores; शतैः in hundreds; अपि even.

Commentary: Avidya is Anadi or b ginningless ignorance. Kama is desire whic is of three kinds *viz.* Putreshana, Vitteshar and Lokeshana—*i. e.* desire for sons, for weal and heaven. Karma is the cycle of actio These three important fetters bind man Samsara. You have yourself to work out thes By the help of knowledge of the Atman, b knowing the true nature of the Self, you ca free yourself from these. You alone are yo doctor. It may be difficult. But even aft crores of births you will yourself have to mak efforts and attain the immortal abode whe there is the end of all pains and the attainmer of supreme bliss (Asesha Dukha Nivritti an Paramananda Prapti).

SOME DETAILS OF KARMA YOGA

(Sri Swami Sivananda)

The practice of Karma Yoga leads to the Adwaitic realisation of oneness. Without it there is no hope of Vedantic realisation of unity of Self. Janaka attained perfection by action. (Gita Chapter III. 20.)

Ordinary man of the world has a very small or constricted heart on account of selfishness, jealousy, prejudice, hatred and pride. Selfishness, jealousy, etc. leave their deposits on the mind and act as a veil or thick crust, and so he separates himself from others.

The practice of Karma Yoga breaks this veil, removes the crust and causes expansion of heart. It purifies the heart. A Karma Yogin feels for others and serve them in a variety of ways. He share what he has with others. He brings wate from the river for the aged pilgrims, medi cine for the sick persons, supplies fue and gets vegetables from the bazar. Al these little acts of kindness render th heart soft and instil compassion in the hear He develops various virtues like tolerance patience, humility, which are necessary fo the dawn of knowledge. He experience peculiar, indescribable joy and inner spiritua strength. The love current is strengthene in him gradually. He is also loved b

others. Those who are served by him bless him and he attains longevity through the power of their Sankalpas and blessings.

Karma Yoga is more difficult than Vedanta or Bhakti Yoga. Karma Yoga is not mere mechanical action. The Vedantic Bhav or Bhakti Bhav should be kept up during action or service.

A Karma Yoga practitioner soon obtains Virat Darshan as he is constantly serving the Virat, or the manifested Brahman.

A Karma Yogi never is in want of anything. Even when he goes to an unknown place, people give him all his bodily wants without asking. Invitations for dinner come from various quarters. A sweet, divine aroma emanates from the Karma Yogi which stirs people to serve the Karma Yogi and love him intensely. The whole Nature is ever ready to serve a Karma Yogi. All divine Aiswaryas belong to him.

The truths of the Upanishads are revealed unto him without a study of the Srutis on account of purity of heart and grace of the Lord. Knowledge of the Self dawns in him without Manana (reflection) and Nidhidhyasan (meditation), as he becomes the chosen devotee of the Lord for the descent of His grace :—

"This Atman cannot be attained by study of the Vedas, nor by intelligence, nor by much hearing. He whom the Self chooses, by him the Self can be gained. To him this Atman reveals Its true nature.".

(Katho Upanishad, Ch. I, Valli II, sloka 23).

"Children, not the wise, speak of Sankhya (knowledge) and yoga) (yoga of action or performance of action) as distinct; he who is truly established in one obtains the fruits of both" Gita Ch. V. sloka 4).

'That place which is reached by the Sankhyas (Gyanins) is reached by the Yogins (Karma Yogins). He sees, who sees Sankhya and Yoga are one". (Ch. V. sloka 5).

There is no hope for salvation even in crores of births for the dry Vedantic student who has taken to the study of Upanishads and Brahma Sutras and practice of Vedanta without purifying his heart through the practice of protracted Karma Yoga. He is like the frog which makes much noise and disturbance in the rainy seasons. A frog disturbs people only in the rainy season, but the dry gossipping Vedantic frog, the mere book-worm without purification of hearts, disturbs the world throughout the year by unnecessary arguments, quarrels and useless discussions. A real Vedantin is a blessing to the world. He preaches through the language of silence or the language of the heart. He always serves with Atma Bhav.

May you all realise the Eternal one through purity of heart attained by the practice of Karma Yoga !

WESTERN LIGHT ON YOGA SADHANA

SENOR ALDO LAVAGNINI (MEXICO)

(*Continued from page 19*)

MASTERING THE BREATH

After mastering Asana, *i. e.*, having disciplined and trained himself, so as to be able to stay for some time with ease and firmness in one of the Meditative Yoga poses, the student of Yoga may endeavour the practice of Pranayama, *i. e.* learn to control and progressively master the Breath, extending suppressing and retaining it at will, as also directing its general flow. The same word Pranayama may, indeed, be both interpreted and such is), as "suppression" or "restraining" of the Breath (from Prana "breath" and Yama "death, suppression"), and as an "extension" (Ayama) of same.

As breath is its chief directing function having its centre, according to Yoga teachings, in the Heart, the central organ of the body—any degree of control or mastery which may be attained over it, is a degree of control over the whole of the body and its functions. Because Breath is just the intermediary between the gross physical body (Sthulasharira) and its subtler heric, counterpart, just as air is intermediate between the more dense states of matter, apparently constituting the bulk of the body, and its subtler invisible states. There are indeed, according to occult teachings, seven such

states, three of them relatively coarser and three finer than air.

These seven states of physical matter have their centres in the seven chief centres (named Padmas "lotuses" or Chakras "whirls") of the body, placed along and inside the spinal cord, and which may be thus shortly described.

MULADHARA, placed at the base of the spine, just above the perineum, and at the end of "filum terminale" the seat or centre' of solid matter, abode of the sense of smell and excretive function.

SVADHISTHANA, at the height of pubis, centre of the liquid state of matter in the body, of the sense (Indriya) of teste, of the reproductive, secretive and distributive (Vyana) functions.

MANIPURA, a little over the navel, the centre of Fire (Tejas or Agni) and bodily heat, of the sense of sight, of the digestive function (Samana) and of the feet (Padas) among active organs.

ANAHATA, just back of the heart, the centre of gaseous matter in the body, of the breathing function (Prana), of the sense of touch and of the hands (Hastha) as active organ, and locomotion generally.

VISHUDDHA, at the back of the throat or junction of the shoulders, the centre of the Space ether of sound (Akasa), of the Upward Breath (Udana) and generally regulative function of the body, of the sense of hearing and the organ of speech (Vakya-indriya).

AJNA, at the centre of the head, the centre of a subtler (hyperetherical or sub-atomic state of matter, Intelligent and Vital Matter, of the discriminative sixth sense (Viveka) and inner Vision.

SAHASRARA, at the crown of the head, the centre of purely atomic or electronic physical matter, or Ether of Consciousnes (Chid-Akasha) constituting the Essentia Archetype body, and of the sense of Identit or Samadhi. It is the seat of Divinity o Pure Being in the body.

There are, in the etherical or subtle body moreover, many currents (their number stated from 72,000 to 360,000 or more), an among them three chief ones which flo within and at the two sides of these seve centres, namely.

IDA, which goes from the left nostril t Muladhara and the right sexual gland. bein the Moon Nadi, or magnetic, negative an refreshing vitality ;

PINGALA, which goes from the righ nostril to Muladhara and to the left testicl or ovary, being the Nadi of the Sun, o electrical, positive, heating and stimulatin aspect of vitality ;

SUSHUMNA, that goes from the top o the head to the base of the spine, piercin through all the six lower centres, and is th seat of the Root Creative Life Force, and Path between the two body poles: Brahma randhra, the pole of Conciousness (Shiva o Brahman) at the apex of the head; an Brahmadvara the pole of Matter or Powe (Shakti), at the body natural root (Mula) o Centre of Gravity.

Ida and Pingala are activated and set i motion, at the two sides of the body, simpl by breathing through each nostril. Normall one should breath with one nostril only at time, *i. e.*, with only one current flowin It is not healthful for them to flow both the same time and when such is the case bo health and life may be in danger. Ever illness may indeed, be traced, to some diso der in the normal flow of the etheric body currents.

SIVANANDA DIAMOND JUBILEE

A pamphlet giving particulars of the Diamond Jubilee Celebration and Life-Sketch of Sri Swami Sivanandaji Maharaj will be sent free to those who apply for the same to :—

The Secretary,
DIVINE LIFE SOCIETY,
Ananda Kutir, RIKHIKESH, (U. P.)

WHICH IS THE BEST PROFESSION

By Sri Swami Sivananda

Students do not know how to select a profession suitable to their aptitude, temperament, taste or inclination. Their fathers also cannot guide them in their choice of profession. All take up Law thinking that they will earn much money in criminal cases and have a very comfortable living. When they enter the practical field, they cannot even eke out their livelihood. Their life is a hopeless failure. There are many starving Pleaders and Advocates. They become clerks in business houses or firms. Or, they enter the Supply Department.

Advocates kill their conscience and soul by twisting truth and uttering deliberate falsehood.

Doctor's profession is noble indeed, but on account of their greed doctors become world-minded. They spend their life in counting fee visiting fees and writing lengthy prescriptions to get more money. If they treat the poor free with Brahma Bhav, they will soon attain God realisation.

Never wish to become a Police Officer. The whole play of Maya is here. You will become a slaver of Atma. Raurava and Kumbhipak will be gaping to receive you with out-stretched hands. You cannot have peace of mind even for a second.

Business will bring you more money. But you may become a beggar also the next moment. The life is uncertain here. Further there is much corruption. From morning till the night you will be telling lies only. A merchant is very far from a business man.

Educational line is the best. Teacher's profession is noble This profession has plenty of holidays. He need not tell any lie. This is the most peaceful line. One has got abundant leisure to study sacred scriptures, and practise Japa and meditation. This is congenial for spiritual growth. Therefore, become a teacher or Professor.

Agricultural profession is also the best. This will make you quite independent. Now-a-days students do not like to take up agriculture. The lands of their fathers and grandfathers remain uncultivated. They do not wish to live in villages. They have a fancy to move about in the streets of big cities with hat, boots and pants, though they are in the unemployment role.

Agriculture will make you rich. You can lead a very peaceful life. You can put up a nice house in the centre of your garden. You can have a dairy and drink good milk. You can take fresh vegetables. You will have open air. You will have very good health.

My beloved students ! Take to agriculture. You join any Agricultural College and undergo training. There is short training course also for three or six months. Find out methods to improve your landed property and get maximum produce. Have a dairy farm, and supply good milk, butter and curd to the towns ; this also will bring you more money. You can do good to the people by supplying fresh, unadulterated milk products at a cheep rate. You will have ample time to do Yoga Sadhana, as you will be free from the distractions of a modern city.

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M. A., LL. B.

(Continued from page 22)

Of the anti-scholastic philosophers the first original and independent figure is Roger Bacon (1294 A. D). Demonstration and experience are two mediaeval methods of knowledge. Bacan prefers experience. Experience is two-fold : (1) human or philosophical, which depends on the external senses and (2) inner illumination or divine inspiration, through which we reach "knowledge not only of spiritual things, but of corporeal matters and the sciences of philosophy". He believed there are seven stages of inner illumination. The last stage is a condition of ecstasy. In it man has mystical knowledge "of spiritual things and of all human sciences". Man sees much of which he is not permitted to speak (Omniscience). In connection with omniscience Raymond

Lully (1235-1315) makes a funny figure. He was a great rationalist. He shows that reason can solve all problems. Reason does not contradict Christianity. Reason is "able to demonstrate with absolute certainty all the mysteries of religion". The irony of his rationalism was his "great art". He invented a method by means of which one might "without the effort of learning and reflection give information concerning all questions of knowledge". "The method consisted in placing a series of nine concepts and questions in seven movable concentric disks and manipulating the discs in such a way as to produce answers". He won a large and enthusiastic following that continued to believe in the great art down to the 17th contury. Raymond opposed heresies.

One heresy was the influence of Averroism (after the Arabian thinker Averroes); philosophical truth is distinct from theological truth; John of Brescia advanced a number of heresies as philosophical truths. Bishop of Paris rejected the heresies in 1277. The way was paved for the decline of Scholasticism.

Thomism was the official doctrine of the great Dominican order. The Franciscans emphasised the practical, emotional, mystical, personal and devotional sides of religion. They held the will superior to the intellect, and Christian practice superior to mere theorising and philosophising. From them sprung opposition to the new scholasticism. The dissenters could adopt four ways: (1) to attack certain principles of dominant philosophy; (2) to reject the union of Christianity with Aristotelianism as unsuccessful; (3) to deny the demonstrableness of faith; and (4) to deny scholasticism altogether even as a possibility. John Duns Scotus (1265—1308) adopted the first three positions and paved the way for the Fourth. He was the doctor of the Franciscans.

"The thinking of Scotus is based on the following presuppositions; the dogmas are beyond dispute; faith is the basis of the highest truth; love is the fundamental virtue; faith and love are based on the will; they are the conditions of the vision of God; hence, the will is superior to the intellect". Reason and theology are not necessarily in mutual conflict; they are in mutual harmony. But reason is incapable of explaining the mysteries of religion. Propositions pertaining to divine nature, divine purpose, divine prescience and predestination, the immortality of the soul and the like are not susceptible of rational demonstration. Here faith alone can give us certainty. "Without a revealed doctrine ...we could not know the purpose of God with respect to man; no science can tell us that". Hence theology takes precedence over all the sciences. Philosophy is an independent science; in no way subordinate to theology. He paved the way for the liberation of philosophy from the fetters of religion. Knowledge is conceptual. By analysing universals we get individuals. The greatest universal is being. It transcends all other universals and we can predicate it of everything else. "God is pure form or energy or actuality; everything in Him is explicit, nothing merely potential, otherwise He would not be perfect and absolutely spiritual. In God knowledge is a living intuition of everything real and possible, an explicit actuality".....'In God, too, the will is superior to the intellect. He is not determined by his reason. Hence, we cannot know his purposes and understand his acts by rational deductions from principles. It was not necessary for them to create a world...Nor is He bound by the order He has established; he can change it, at will, without incurring guilt—whatever He wills and establishes is right (Lex recta).....man should have no other gods but GOD, he should not take His name in vain and he should worship Him."

For a time Nominalism revived. Scholasticism began with it (Roscelin's Nominalism) and ended with it. "If individuality consists not merely of accidental characteristics, but is the final realisation of the universal, then the particular object is the true and the most real reality and, for us, the only object of scientific study". The English Franciscan William of Occam (1280—1347) the "venerable preceptor", and "invincible doctor", was the great leader of Nominalism, the philosophy that the particular alone is real; the universal is merely an abstraction of the thinking mind. He is very famous for enunciating a principle regulating philosophical discussion. It is called "Occam's Razor". It is this: "Entia non multiplicanda praeter necessitatem": "entities or principles should not be unnecessarily multiplied". To him experience is the source of knowledge. A

nowledge that transcends experience is a iere matter of faith. It is impossible to emonstrate the existence of God either ntologically or from experience. Similarly is impossible to rationalise the Christian ogmas ; all we can do is to believe them. Hence there is no such thing as a science f theology". The certainty of the truths f religion is purely a matter of revelation. Philosophy and theology do not play into ach other's hands". He came perilously near to "intuitive knowledge". But he was beguiled by "introspection". Now we know that "introspection" is not intuition. According to him, "God is an omnipotent being, bound by no law, free in thought, will and action". Here it is clear that scholasticism has been abandoned. Scholasticism started with the mission of rationalizing Christian faith and thus unifying theology and philosophy. William Occam denies this altogether.

DIVINE LIFE FOR CHILDREN

Sri Swami Sivananda

(Continued from page 22)

God is one

There is only one God But His names and orms are endless. Take any of His names nd worship Him in any form you like. You an surely see Him and get His Grace and lessings. Hindus call God as Siva. Vishnu, ama, Krishna. Muslims name Him Allah. arsis know Him as Ahur Mazda. Jevoha the name given by Jews. Christians pray Him as the Father in Heaven. Purity, narity, obedience, simplicity, truthfulness, nselfishness and kindness to all beings, ourage absence of anger and pride will help ou to see God.

Mother Gayatri.

Gayatri is the blessed Mother of the Vedas. he is the mother of your mother also. She a Devi. Repeat Gayatri daily morning, oon and evening if you wear holy thread. o Sandhya regularly. Offer Argya to Sun, "Om Bhur Bhuvah Swah—Tat Savitur arenyam Bhargo Devasya Dheemahi – hiyo Yo Nah Prachodayat"....." Let us editate on Ishvara and His Glory, who has reated this Universe, who is fit to be worhipped, who is the remover of all sins and norance. May He enlighten our intellect." his is a very important little Mantra. It is alled Gayatri Mantra. It is very holy. It ontains the secret of all sacred Vedas and uranas. If you wear holy thread, you epeat this Mantra daily not less than 108 imes

May Mother Gayatri bless you with health, ong life and prosperity.

Sri Vidyaranya Muni.

Sri Vidyaranya Swami is also known as Madhavacharya. He wrote famous books xplaining the four Vedas. He wrote many other books also. He was a great devotee. He had won the favour of Gayatri-Devi.

Madhavacharya founded the famous Vijayanagara Empire through the two brothers, Hukka and Bukka. Hence he is regarded as a nation-builder. He saved the people from many dangers at different times. Once when there was famine in the country Gayatri Devi showered golden rains near Hampi in South India.

Vidyaranya was an ideal sage. Become like Vidyaranya in power, righteousness, wisdom and sacrifice.

Sri Sankaracharya.

Sri Sankaracharya is the greatest philosopher of India. He is the Avatar of Lord Siva. He took Sanyasa at a very early age. He was highly intelligent. Before his sixteenth year of age, he had mastered all knowledge. He defeated all pundits and scholars is argument. He wrote the Vivekachudamani, a very inspiring book on Vedanta for beginners. He knew the real nature of God. He gave new life to the dying Hinduism.

Sri Sankara wrote about 108 works. He is the greatest Sage India has ever produced. He attained Mukti at the age of 32. He elevated the whole of India in this short period. Glory to Sri Sankara !

Sri Veda Vyasa.

There was a great sage called Parasara. He had a son called Dwaipayana. Dwaipayana was a wonderfully intelligent boy. He wrote many books He arranged the four Vedas—Rig, Yajur, Sama and Atharva. Therefore he was called Veda-Vyasa. He wrote the Mahabharata which contains the wisdom of the whole world. He wrote the eighteen Puranas. He became a very great sage. Worship Vyasa as your Guru. He will bless you.

GROW TALL

(By Sri Swami Sivananda)

Many people are short in stature They find it a great hindrance to success in life. They suffer from inferiority complex and its concomitants. They long to grow tall. They say, " We have good intellect. We are efficient in every department of work. We can turn out better work in short space of time. We stand first in all competative tests. But we are very short in stature. We are not able to command respect We lack in an attractive personality. How we wish we were a few inches taller than than we are now."

Here are some simple exercises and some Yogic Asans which help to increase your height. After your usual morning prayers and japa and course of Asans and Pranayama practise this exercise. Go near the wall. Stand on your toes. Raise the hand above the head as high as you can. Keep the palm of the hand touching the wall with erect fingers. Draw a pencil line at the spot where the middle finger shows the maximum height. Raise both the hands one by one and simultaneously also. Do this six to twenty times morning and evening. Make the pencil mark every day. If boys in your house are short statured ask them to do this from their young age itself. When they grow to adolescence they will grow tall.

Practise daily Padahastasan, Paschimottanasan, Trikonasan and Suryanamaskars Practice of swinging is also very good for increasing the height. Sit erect. Walk straight. Do not lean when you sit, read or write.

It does not matter much whether you are short or tall for spiritual progress. The qualification of a spritual aspirant is entirely different. It does not depend upon the length breadth or girth of the physical body. Develop virtues. Purify your heart. Do regular Sadhana. Do Japa and meditation in the morning and evening. Study religious books Have Satsang: Speak the truth. Never hurt others. These are the exercises to grow spiritually tall. May you become a dynamic yogi !

All World Religions Federation.

"THE HINDU VIEW OF LIFE"

Dr. Muhammad Hafiz Syed M. A., Ph. D., D. Litt., Allahabad.

" Of Atma this life is born " (Prashnopanishad *iii* 3). This is how the beginning of human life is definitely indicated in the Shrutis. Man is not his body, nor his senses, nor even his mind. These are his *Upadhis*, vehicles, and nothing more. These vestures are subject to change, decay and death, whereas the real man, the immortal self is ever abiding, never-ending, "Eternal, Unborn, Perpetual and Ancient".

In Shruti and Smritis, in Purana and Ithihasa, the self in Man is declared to be of the nature of Brahman " He, this great unborn self, (is) He who (is) this intelligence in living creatures, He who (is) this Akasa in the heart " says the Brihadaranyaka Upanishad (IV. iv. 5). As the sparks from the fire are similar in nature with the fire so the Self of man is identical with the Supreme Self The Jivatma seed grows into self conscious Deity in due course, through spiritual evolution. Thus, according to ancient Hindu thought, the conception of man is quite different from that of other religons or schools of philosophy that have prevailed in the world.

Man is truly Divine in his nature and shares Divine life. The Jivatma differs from Brahman only as the seed from the tree that bears it. When the Atma descends in Anatma, or the Spirit enters into matter this process is called the path of forthgoing When the spirit emerges from material phenomenon this ascent of his is called evolution or the path of return. These processes are determined by a fixed immutable law which in other words is called the law of Cause and Effect. It is this law which guarantees success in every plane of our being, be it physical, mental or spiritual Without its dominance over all our thoughts and actions there would be no security for us nor any surety for any result we may get to achieve.

The triune aspects of Godhead according to the ancient Scripture are creation, preservation and destruction. One and the same Supreme Reality, Ishvara, manifests Himself as Brahma, Vishnu and Shiva. These triune functions of His are potentially shared by every Jivatma. Man, in the light of this philosophy of life, is fully endowed with creative faculty. He thus creates, a thought or an institution, upholds it and when its time comes for dissolution, destroys it in order to recreate it in yet another form and shape. All his at-one-time dearly cherished thoughts and human institutions undergo changes over which he sheds no tears and he faces the timely transformation with calm equanimity, all the while knowing that "everything that has a beginning must have an end." Every outer form is transitory and must disappear in the course of time.

This view of life fills one's heart with indomitable courage, unshakable faith in man's creative nature and his final success. One endowed with such insight into his inner capacities and divine potentialities, is never afraid of any change of social, religious or political outlook. He is ever ready to reform himself and the social fabric which is the outcome of his own erst-while creation.

Any one who accepts this outlook on life and believes in his divine nature, need have no fear of any revolution, which is the law of changing life. He should ever be ready to renounce effect and outworn ideals which have had their day and should never hesitate to adopt any new scheme of life which may conduce to their happiness and promote the well-being of his race or community.

2. The Sanatana Dharma does not recognise an unscientific creation, a making of something out of nothing, "The Supreme Ishwara evolves all beings out of Himself." Mundukopanishad (II. i. 1) says "As from blazing fire in a thousand ways similar sparks spring forth, so from the indestructible, O beloved, various types of beings are born and also return thither".

As man shares divine life in essence, his spiritual nature is capable of infinite progress. Not only does he evolve to a greater and greater moral and spiritual height and in the course of time becomes a Siddha, a perfect being, and attain liberation from birth and death, but in the long run becomes a liberated soul, the perfect being. Thus his upward journey is endless. Without the least doubt he is the captain of his soul and the master of his destiny. There is nothing to which he cannot legitimately aspire and finally attain. He has no reason to be grieved at any loss or frustration. What he has not today he will obtain tomorrow. If he fulfils the necessary conditions and exerts his will to the fullest, he is bound to achieve anything great or small in the course of time. What he has sown yesterday, he is of course reaping today and what he would sow today he is sure to reap tomorrow. This is a continuous process based upon a fixed law which is the expression of the divine will. One who bears this ideal in view constantly will cease to fret and fume at any pin-pricks in life which he will naturally treat as trifling and passing. He will overcome the feeling of misery, poverty and helplessness, if he keeps before his mind's eye this noble and lofty ideal of his inherent potentiality, his divine nature, with complete faith in his final victory. He may be poor in wealth, weak in health, unhonoured and unrecognised in the world, seemingly persecuted and down-trodden for the time being; in spite of all that, he should remember that he is deathless and his inner being is free from all sorrow and suffering. Truly speaking, he is inwardly rich and full. The outer happenings of life do not touch his inner serenity. Can anything be more glorious and inspiring than this ideal? This is one of the aspects of the Aryan view of life.

3. The ideal of the divinity of man leads us to believe unlike the teachings of some of the religions of the semetic stock, that he is not lean or depend upon an external agency for his salvation or liberation. In all conscience, he is to work out his own salvation; in the words of the Enlightened one, Lord Buddha, uttered to his devoted disciple Ananda, "He is to become his own light". In Vedic parlance, freedom from the rounds of births and deaths which is another name for liberation, is entirely in his own hands. Man is bound by his own desires; with their ceasing he becomes free; he is bound to this earth by the ignorance of his own nature, on the cessation of which he is liberated.

It is clearly stated in the Brihadaranyaka Upanishad (IV. iv. 19). "When all the desires binding in his heart are loosened, then the mortal becomes immortal; here he enjoys Brahman". Salvation depends on one's own self effort. Such a view of man's nature

gives dignity and strength and sobriety to life.

4. It is said in the Christian scriptures that one should love one's neighbour as one's own self. But why? The answer is given by the ancient Rishis of India. The unit, solidarity and indivisibility of the Self is acknowledged by almost all the schools of Indian philosophy. "All the Gods (are) even the Self: all rests on the Self". (Mahu. XIIV, 119).

"He, the Self, is Brahman". (Brihadaranyaka Upanished IV. iv. 5)."

"This, my Self within the Heart, this (is) Brahman" (Chandogyapanishad III. XIV. 4).

The Self is one. Divine life is shared by all, saint or savage, high or low. rich or poor. Any one who realises this eternal truth cannot help loving and serving his fellow men as he loves and serves his own kith and kin. On the rock of this Reality is based the ideal of social service. Every aspirant on the path of the higher life has to rejoice in the welfare of all beings. Lokasangraha (the welfare of all beings) is the highest ideal that every true born Aryan is enjoined to follow.

5. Self realisation or the pathway to God is the core and essence of the teachings of every school of religion and mysticism. On the right understanding of this ideal depends our moral and spiritual well-being. God and the soul are the pivotal problems that every school of philosophy, worth the name has tried to solve. Almost all the religions of the world, ancient or modern, have wrangled over it. It is this problem that has baffled the minds of great thinkers, some of whom have obviously failed to grasp its true significance. Others have given it up in sheer despair as something beyond their ken and comprehension. It is this problem, the lack of understanding of which, has compelled some earnest seekers after Truth to take shelter in the barren fields of agnosticism and scepticism.

Now the manner in which the Rishis of old have viewed it, is full of hope and cheer. They say that the problem you so earnestly desire to solve is not insoluble provided you fulfil the necessary conditions that it demands. According to the Indian sages of old, no one can possibly understand anything of the nature and reality of God unless he tries to understand or realize what his own self This is the primary requisite. So far as Absolute Reality, the unmanifested Nirgu Brahman is concerned, it is frankly admitt by no less an authority than Krishna Hims "The difficulty of those, whose minds a set on the unmanifested, is greater, for t path of the Unmanifested is hard for t embodied to reach". All that we can ha any conception of is the Saguna Brahma the God with attributes. Now in order have direct knowledge of this aspect reality it is absolutely necessary that o should do one's best to get some glimpse one's own inner nature which in essence the same as the source of one's being. T agelong method of Atma-gyan as taught Patanjali may be summed up in a fe words, Yama, Niyama, Asana, Pranayam Pratyahara, Dharana, dhyana and Samad —the eightfold steps that lead to sel knowledge.

The first two of these, Yama, and Niyam have to do with conduct, for without go conduct and purity there can be no medit tion.

तत्रहिंसा सत्यास्तेय ब्रह्मचर्याऽपरिग्रहा यमाः ।

"Harmlessness, truth, honesty, chastit absence of greed—(these are) Yamas".

शौच संतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

"Purity, contentment, austerity, veda-stud yearning after Ishwara——(these are Niyamas". These qualities acquired, a ma should sit for meditation. These are tw preliminaries. Any posture which is stead and pleasant is suitable ;

स्थिरसुखमासनम् ।

"Firm, pleasant—(that is) Asana Pranayama is the regulation of breath an this has to be learnt from a teacher.

Then comes the immediate preparation, th closing of the senses against external objects and the drawing of them and placing them i the mind ; this is Pratyahara.

Now follows meditation proper, consistin of three stages, Dharana, Dhyana an samadhi.

देहबन्धश्चित्तस्य धारणा ।

"The binding of the mind to (one) objec is Dharana. This is concentration, th steadying of the mind on one point, in on place, so that it is fixed, one-pointed. Onl such a mind can pass on to Dhyana.

तत्र प्रत्ययैकतानता ध्यानम् ।

"The steady (and uninterrupted) flow of cognition towards that (object) is Dhyana".

When this is reached, the mind, fixing itself thus loses the consciousness of itself and remains identified with the object of thought and this state is Samadhi.

तदेवार्थमात्रनिर्भासं स्वरुप सून्यमिव समाधिः

"That same (Dhyana) showing the object only, and devoid, as it were, of self-consciousness, (is) Samadhi".

These are the preparations for and the stages of meditation. By this a man rises to knowledge ; by this he loses himself in the divine being he worships; by this he disengages himself from the bonds of action. Without meditation no truly spiritual life is possible. (Sanatana dharma text pages 218,219).

The method of quest is a scientific one. By treading the path as pointed out by Patanjali and corroborated by the sages and saints who followed him, one step onwards leads to the next and so on and the aspirant begins to feel the certainty of success as he moves on. This earnest pursuit brings him to the goal and when he stands face to face with his own higher and true self, all his doubts and uncertainties disappear like clouds when the sun of the Self shines out

The method is purely analytic. The seeker learns to discriminate the real from the unreal, shadow from substance, chaff from kernel, outer from inner through a process of elimination. True wisdom begins to dawn on him and then he understands the deeper strata of his complex being and his true constitution as laid down by Shri Krishna, "It is said that the senses are great ; greater than the senses is the mind, greater than the mind is the Buddhi ; but what is greater than the Buddhi is He the Self". There is no uncertainty about the steps the seeker takes, stage by stage. His success or otherwise depends entirely on the amount of effort he applies and the energy he devotes to its pursuit.

Is it not worth our while to give this path a trial if we really feel keen to know ourselves ? Then we must be ready to pay its price, namely fulfil its conditions. If after this we find that we have not gone far enough or failed to achieve what we earnestly desired, it is open to us to discard it—nay condemn it in all its details ; and in exact accordance with its pre-requisites.

6. It is indicated in the preceding sections that the real man is the Self, the spirit and not its vestures, body and mind and senses.

The nature of this Self. admitted by almost all the Indian schools of philosophy, is Sat, Chit and Ananda The Sat aspect of our being guarantees our immortality, because that which remains the same for ever in the three periods of time ; past, present and future is Sat, truly real.

The Chit aspect is responsible for our knowledge, which is more an unfoldment than what we gather from our impressions of outer phenomena. The Ananda aspect, as the word reveals, means bliss, supreme happiness, 'exempt from decay'. Any one who gets an insight into his inward nature and learns to feel that he is not his bodies but the immortal self which really needs nothing from the outside world, as he already possesses what the world runs after, namely, deathlessness, knowledge, and supreme happiness has nothing to grieve over. All that stands in the way of his self-realisation is his own ignorance of his true nature and his repeated identification with his bodies which is another name for egoism, or Ahankar by the destruction of which he will free himself from untold sorrow and suffering, pain and anguish, disappointments and despair. The chief cause of his innumerable sufferings is desire, which is "all-consuming all-polluting, it is our foe here on earth". The numerous desires surging in the human heart are the outcome of our ego sense. When a man ceases to identify himself with his vehicles, his multifarious desires also come to an end and in this way he is freed from the shackles of sorrow and suffering. The more he desires the more he suffers. This is an inexhorable law.

7. Man's right understanding of his true nature yields him another boon ; he attains happiness which is his birth-right. Every one wants peace, prosperity, comfort and happiness and seeks them in a wrong direction. The moment one of our heart's desires is satisfied, another one is born in it and this process is an endless source of suffering. Health, wealth, honour, position, name, fame, grandeur, glory—these and many more such, which the world holds dear and prizes very highly, have no stable

foundation, they come and go, they are impermanent and therefore painful in the last resort. Their attainment ultimately leads to sore disappointment and grief. "The delights that are contact-born, they are verily wombs of pain they have beginning and ending; not in them must the wise rejoice" says Shri Krishna.

Having experienced and realized the futility of earthly desires, the aspirant turns his attention inward and finds that his very nature being Ananda, he is the fountain-head of all happiness. Thus he renounces his yearning for earthly enjoyments and attains peace and bliss which passeth all understanding. This is the highest goal that an Aryan sets before him to achieve.

THE ALL WORLD RELIGION'S FEDERATION

(Proceedings of the inaugural session conducted at the Headquarters of the Divine Life Society, Ananda Kutir, Rikhikesh, held on the 28th, 29th and 30th December, 1945)

The inaugural winter session of the All-world Religion's Federation opened on Friday, the 28th of December, 1945 with a gathering of many prominent delegates from various parts of India. The proceedings commenced with the recitation of the universal Prayer, specially composed for the occasion wherein was invoked the Grace of the one Almighty Being Who is the One Common Source and Substratum of all Religions, Faiths, all prophets and saints. Next Sri Sadanandaji, the Convenor, read out the address welcoming all the various delegates and visitors assembled He thanked them all on behalf of the Divine Life Society and Sri Swami Sivanandaji, the Chief Organizer of the Federation for their kindness and enthusiasm in having under taken such a difficult journey to an out-of-the-way place like Rikhikesh without minding even the extreme chill of winter. Extending to them cordial and ready hospitality Sri Sadanandaji requested all the assembled delegates to make themselves as comfortable as they could with the modest facilities that the Ashram could afford.

Those present at the convention were :— Sri Ambika Charan Datta Upadhyaya MA (Benares), Sri Bhadrashankar M. Bhat Billimoria (Karachi), Sri Krishnadas H., Lulla advocate (Karachi) Sri Durgasaran Lal Advocate (Aligarh), Sri Hetram Aggarwal M D (Amritsar), Sri Santram Aggarwal (Amritsar), Sir Gopichand Garg (Lahore) Sri A. R. Venkataraman (Nagpur), Sri C. W. Chandiramani (Calcutta), Sri Muktanand Tirath (Haradwar), Sri D. Joshi (Almora), Sri R Ramakrishna B A (Karachi). Sri K. S. V. Iyer (Calcutta), Sri B. Krishnamurti (Nagpur), Sri Vishinlal J. Thakar (Hyderabad) Sri Shiv Narayan (Montgomery), Sri Poli Reddy (Madras), Sri J.R. Sood (Lahore), Sri S. N Tanka (Bikaneer), Sri F. G Natesa Iyer (Trichinopoly) Sri Naraindas Gera (Jullandur).

Next, the various messages received from numerous invitees who were unable to attend in person from heads of important Mutts and spiritual institutions and department of philosophy of Universities were read out. Messages in Sanskrit from Mahatmas like 108 Sri Swami Tapovan Maharaj of Uttarkashi and others were read out in original and translated and explained in English and Hindi to the audience.

Chief among the messages received were from :—Sri Phoolchand Jaini, Indian representative of the 'World Conf., for International Peace through Religion' (New York); Sri Swami Dakshinamurti Paramahamsa, Ph.D. (Hyderabad-Dn), Founder of the Universal Sp. Federation', Maha-Mandal leswar Sri Swami Vidyananda Saraswati-of Gita Dharma, Benares, Sri Swami Sambuddhananda, President, Ramkrishna Ashram, Khar; Swami Rajeswarananda, 'Sachidananda', Sangh ; Swami Chidbhavananda, Ramkrishna Mission, Trichinopoly ; Dewan Bahadur K.S Ramaswami Sastri, Rt. Dist Judge. Madras ; Rao Saheb Ganesha Iyer, Trichy, Rai Saheb Sri Harishchandra, Aligarh, Sri D.C. Desai, I.R.S.E., Khagaul, Dr. R C, Mahendra, M.A.D. Litt, Kotah Sri Swami Madhav Tirath, Gujerat ; Sri T.M. Janardanam, 'Suddha Dharma Mandal" and from the President, Ram Bhajan Sangh, Ahtoor.

The President of the A. W. R. F. Sri Swami Sivanandaji formally declared the session open and requested the first speaker Sri Sadanandaji to talk on the

bject of the day, Religion, its origin and sentiality. The learned speaker gave an lmirable discourse, tracing the earliest igins of the institution of religion among e various groups of humanity in the diffe-nt nations of the world and showing how ey were all ultimately rooted in the one mmon basic factor of eternal, irresistable rge of Man to rediscover and manifest his most essential nature. He dwelt at some ngth upon the development for the various reams of religious thought in the world d went on to explain and emphasise the dispensable and vital role that religion had the life of Man. Sri F G. Natesa Iyer t. D.T.S. Trichy) spoke briefly alluding to e role Hinduism had to play in the uni-ation and co-ordination of the diverse reli-ns that exist to-day and the duty of every ndu in doing all that could to make nduism play this part creditably and fectively.

The session was resumed at 9 A.M. the next y, the 29th, Dec.45. The Draft Constitution s read out first by the Convenor to ovide the delegates with the general idea the organisation to be set up. Then the nstitution was taken up for discussion in ail and it was considered item by item. veral of the delegates were themselves al experts like Sri Krishnadas H. Lulla Karachi, Sri Durgasaran Vakil Aligarh Vishanlal J. Thakur of Hyderabad Dn il their valuable advice was taken, correc-ns made and suggestions and amendments lorporated. The Constitution in its final m was then put to vote and passed un-imously by the assembly. The various office rers were next elected as per Clause 7 in Constitution and the discussions were ourned till the next sitting. The first aker of the Day was then called upon by President to address the gathering. Dr. Atreya, M.A D. Litt, (the proposed aker) being unable to attend in person deputed Sri Ambika Datta Upadhyaya M.A. B. H. U to represent him. Sri A.D. adhyayaji read out the paper contributed Dr. B. L. Atreya, an extremely interest-and very thought provoking paper on the ject—The need of religion in modern life that of a saint in modern society). This followed by lectures on the subject of day "Life and Religion". Sri Sadananda's was noteworthy. Sri R. Ramakrishna Karachi delivered a short but withal beautiful lecture wherein he said."To me the title of to-day's subject; i.e,, Life and Religion seems not so much an appropriate title of the subject itself, as the accurate statement of the fundamental error and the root cause of man's mismanagement of life; because, in my opinion, there is no question of life and Religion, for they are really not distinct dual factor of existence, for life is religion and vice versa. Religion is not merely one of the many aspects or departments of man's life. No. The very meaning of life is religion. Religion is indeed the very work and the warp of the fabric of life, for without the breath of religion life is no life, but just the repetition of a series of superficial activties. To the corporal life religion is truly the breath vital. He alone can be truly religious who lives his life nobly, worthly and righteously. He truly lives who bases his life upon the lofty external principles of religion....." Sri A.R Venkataraman' Sri B. Krishnamurti and others spoke effectively on the subject.

The third day, the session was scheduled for the afternoon of the 30th and the proceedings opened at 3 p.m. The proposed speaker D.J,B. Chaudhari M.A.,Ph.D.,F R.A S , Calcutta was unable to accept the invitation due to the university duties. The Founder president Sri Swami Sivanandaji himself delivered a most inspiring speech, stressing the fundamental unity underlying all creation and emphasising how India had from time immemorial stood for this lofty doctrine, voicing through the Vedanta the eternal Oneness of Existence. "Ekam sat, vipara bahudha vadanti", reiterated Sri Swamiji in clarion tone. Whatever little differences that are seen are merely with regard to superficial non-essentials In the basic essentials of their belief all religions are in perfect accord and agreement. Therefore pay not undue heed to the external non-essentials. Grasp the fundamentals. Then there will be no room for any conflicts, misunderstanding and quarrels. Harmony and brotherhood will prevail, Humanity will become, feel and live as One. You cannot try to establish this sweet concord and unity through social association, esoteric brotherhood, political party or through enthusiastic secular programmes and slogans. For all these touch but the outer fringe of the enigmatic being, namely the human individual. Contact the fundamental part of him, i.e., his essential spiritual nature Atmic

unity is the real unity. That unity built upon the spirit of Atmic oneness can alone be lasting and real. Whereas all other factors are subject to change and alteration. But this spiritual factor is unchanging and constant. Thus the basis being eternal, the unity built upon it will be true and enduring....." Darshan Acharya Sri Pundarik ji of the Darshan Maha-Vidyalaya spoke in excellent style in Hindi and held the audience spell-bound with his learned discourse in which he expounded the ancient religion of the Rishis, pointing out that the one eternal transcendent. Being was the ultimate goal and destination of all existence. All religions are but streams that flow into that infinite ocean of Sat-Chit-Ananda, call it by whatever name you like. Next some extracts were read from a paper contributed for the occasion by Sri Krishnananda in which the talented young thinker had presented the authoritative and inspired utterances of the prophets and founders of various religions, as well as that of the modern thinkers, bringing out the universal unifying principles in all religions that were at the back of the apparent external divergences. Sri Sadananda spoke next pointing out that the subject of the day was one that had also been chosen as the guiding motto of the A. W. R. Federation and that only by unifying itself into one universal brotherhood that Mankind could attain rapid onward evolution and reach the crowning Perfection for which it was destined. Even though each spare part of a machinary was expertly manufactured and beautifully fashioned, yet they would be a little use, unless they all united and worked in co-ordination by forming a single machinary as a whole. Therefore for Perfection, unity was the indispensable condition. Hence perfection is the Federation's motto. Other speakers who spoke were Sri Vishnu Dutt Shastri, Sri Pundarikji etc. At 5 p.m. the official issues of the Federation, discussion on which had been adjourned on the previous day's session, were taken up for consideration. The various items of the agenda notified in the notice for the general meeting were all considered and passed by the delegates present. Resolutions were passed to form and register the A.W.R F., declaring in detail its aims and objects, fixing the headquarters at Rikhikesh and providing for branches at any place in the world as may be necessary for the purpose, that the Founder President Sri Swami Sivanandaji is and shall shall during all his life time continue to hold the s office of President, ratifying the of bearers elected the previous day and pro ing for the nomination by the Foun President of some of the first office bear at the headquarters of the organization. was also proposed to register the mont periodical of the same name ss the Fede tion with the postal authorities as a ne paper **

To facilitate the above as many as th present could enroll themselves as subscrib were requested to do so and there was immediate response in that nine of delegates present did so on the spot. Af considering one or two important poi regarding finance and the immediate sett in motion of the federation, the convent concluded with the final address of the re ed Founder-President, urging and enthus all to work with zeal and earnestness furthering the objects of the federation bring about the unity and brotherhood am all mankind within their very life time. solemn prayer invoking the grace of Divine Almighty for Universal Weal mar the conclusion of the first (Winter) ses of the All World Religion's Federation.

RESOLUTION

Resolution in the 3rd day's session of All World Religion's Federation held Rikhikesh on 30th December, 1945 under Presidentship of Sri Swami Sivanandaji.

1. That an All World Religion's Federa be formed and registered.

2. That its aims and objects shall be *(See item 3 of Memorandum published elsewhere).*

3. Its Headquarters shall be at Rikhik and it shall have branches at any plac the world as may be necessary for purpose.

4. Its Founder President is and s during all his life time be Sri Sw Sivanandaji.

5. That the Federation shall have of bearers as under or otherwise as may found necessary from time to time.

Organising Secretary : Sri Sadanandaji.
Secretary : Sri Parthasarat
Managing Editor : Sri Sridhar.
Treasurer : Sri Poornabodhj

6. Its office-bearers shall be elected they shall hold office for three ye Provided however that the Founder-Presi may nominate first office-bearers at Headquarters.

*The above periodical has not so far been brought out as the permit from the Government autho necessary for starting it has not been granted so far despite the attempts to obtain the same.

THE ALL WORLD RELIGION'S FEDERATION

Memorandum.

1. The name of the organization, aims and objects etc., are given below shall be The All World Religion's Federation.

2. Its headquarters shall be Ananda Kutir, Rikhikesh.

3. Its aims and objects are as mentioned herein under :—

(*a*) To establish the much needed unity of religions.

(*b*) To do constructive work for the observance in practice all the ethical and hygienic teaching found in all the prominent religions of the world.

(*c*) To re-establish faith in unchanging ancient truths and preserve ancient tradition in so far as they are not incompatible with modern conditions of life.

(*d*) To develop simplicity in life.

(*e*) To re-model education, to make it an aid to spiritual progress

(*f*) To preserve the classical languages and revive a taste in them so that all scriptures may be studied in the original.

(*g*) To organize and hold periodical conference at different centres.

(*h*) To institute local branches in different branches all over the world.

(*i*) To publish magazines, books and leaflets for carrying out the objects of the Federation.

(*j*) To constitute local committees in the various branches.

(*k*) To organize a touring commission for publicity and propaganda.

(*l*) To build up a library.

(*m*) To establish a central Administration Committee at the headquarters to be ever in communication with the local branches.

(*n*) To constitute an advisory board consisting of members living in different geographical areas but offering advice, in all matters pertaining to the Federation, by correspondence. There need not be a limit to the number of members.

(*o*) To publish monthly Progress Reports and send them to all active members of the Federation, for information about the activities of the branches all over the world.

(*p*) To do any other act which may be pertinent to the aims and objects of the Federation.

4. Body of Patrons : A declaration form will be framed to be filled up by the Patrons and all who subscribe to the conditions mentioned therein will be Patrons and Ex-officio members of the A.W.R. Federation.

Rules.

1. The All World Religion's Federation will consist of all who are admitted to membership in the Board of management whose number will be unlimited, the minimum being eleven. The members will be living in different parts of the world but at the time of general and extra-ordinary meetings of the Federation take part in the proceedings personally or through proxies. (The rules of appointment of proxies will be included in the Bye-Laws).

2. There shall be an annual general meeting at a place decided upon beforehand and extra-ordinary meetings as and when emergencies require them to be held.

3. So a provisional measure, it may be taken as the rule that not less than fifteen day's notice will be given for general body meetings and 3 days for extra-ordinary meetings.

4. The Quorum shall be three.

5. An adjourned meeting can without a quorum pass a measure, provided it is held within a week of the meeting that could not be had for want of a quorum and provided that no new subject is introduced in the adjourned meeting.

6. There shall be Office-Bearers whose number, designation, powers and duties shall be determined in the annual meeting.

7. The office-bearers are to be elected for a period of three years by the members of the Board of Management. The provisionally elected office-bearers shall hold their respective offices and discharge their duties till the fresh election in the next general meeting.

8. The powers and duties of the office-bearers shall be assigned according to the discretion of the Central Administration Committee.

9. The appointment and dismissal of the ministerial staff will rest in the hands of the Organizing Secretary (one of the office-bearers elected by the Board of Management).

10. Filling up of vacancies among office-bearers shall be made by the organizing secretary temporarily and to vote in the general meeting.

11. A member of the A.W.R.F, is one who has the right to be a member of the Board of Management and to vote in the general meeting.

12. An Associate is any person who is admitted to that status by the Board of Management but who has no right to vote.

13. There shall be an office staff and a central committee of administration to conduct all business of the A.W.R.F. from the headquarters.

14. The organizing Secretary shall be the trustee of the movable property including stores and stationery in so far as the ordinary work of the A.W.R.F. has to be conducted.

15. The immovable properties of the Federation will be vested in trust in the Vice-Presidents.

16. The Administrative Secretary will be in charge of cash and cash transactions. Bye-laws will regulate the appointment of the treasurer, mode of receipt and payment, deposits in recognized banks in current and fixed deposit accounts, investments etc., etc.

17. The person or the persons to whom he delegates the power will sign the documents.

18. The person shall be empowered by the Board of Management to delegate his powers to the persons approved by the Board.

19. There shall be an approved official seat and its custody shall be with the organizing secretary.

20. All correspondence shall be signed only by the particular secretary in-charge of the particular department.

21. Documents shall be open for inspection only by members, and that only during office hours and in the office itself.

22. There shall be maintained all records and vouchers and there shall be an annual audit of the same.

23. The accounts and monthly Progress Reports and annual balance sheets shall be published in the annual reports.

24. The Board of Management will elect from time to time the members of the Touring Commission.

25. The Board of Management shall frame and, when necessary, amend rules relating to the Local Committee.

26. The Board of Management shall have power to alter the rules of the A.W.R.F. and make bye-laws.

27. Feeder institutions shall be created as and when found necessary and their relationship to the A.W.R.F. in financial and other matters shall be determined by the Board of management. The local committees in concurrence with the President, Vice-Presidents and organizing secretary will organize such feeder organisations.

28. The disposal of the belongings of the A.W.R.F. in the event of dissolution of Federation under Force Majeure shall be decided by the Board of Management subject to a quorum of 75% of its members.

(*Continued from page 48*)

and the way shown by Lord Krishna" By Sri C. Rajagopalachari, and Verses 70-100 from Sivanandalahari by Sankaracharya. Gita Jayanti was celebrated by this branch and a Gita recitation and elocution test competition was organised and over 100 students participated. The President Dr. Lalita Prasada Rao evinces great zeal and enthusiasm in the activities of the Branch and he is deeply interested in cultural campaigns like examinations, elocution tests among boys to sow in them a taste for divine life.

Howrah, Calcutta Branch. There are 80 members in this branch. The books of Sri Swamiji Maharaj are circulated among members free of charge. This branch conducts daily Vishnu Sahasranam Parayan from 7 to 8 p. m. Easter Sadhana week, Panchanga Sravana, on Tamil New Year's day, Sri Sankara Jayanti, Divya Nama Bhajan on Janmashtami, Birthday celebrations of the Founder President of the Society, 9 days of Navaratri festival, December Sadhana and Mahasivaratri are the regular functions of this branch. On Sundays and Holidays they conduct a touring class of Sahasranam visiting every house in Ramakristopur in rotation. It has so far visited 50 houses since November. There is a permanent sat-sangh class on every Sunday with two sittings one in morning and one in the evening. Bhajan on Ekadasi days and Akhanda Kirtan are a permanent features. The branch is contemplating to have a Veda class in addition. All these useful activities are mainly due to the vigilant efforts of Sri M. S. Jegannathan the Secretary of the Branch.

NEWS AND NOTES

shram News: The fifteenth Divine Life Sadhana conducted at the Ashram from the 25th to 31st ember, 1946. Earnest Sadhaks from all over India part in the Sadhana prominent among them .—1. Sri C.V.K. Pantalu & family, Lahore, 2. Dr. Sood & family, Lahore, 3. Rai Sahib Dr. Hetram arwal, Amritsar. 4. Sri Aravinda Padasevananda ondichery. 5. Sri V. Janakiraman of Calcutta, 6. Gajanand Sharma, Raipur, 7. Sri B. Mukerjee of utta, 8. Sri Sankardas, Lahore, 9. Sri P. R. Naik, E. I. C. S. Dy. Secy. Govt of India, New Delhi, Dr. Brijlal & family, Quetta, 11. Sri T. K. adri, Hardoi, 12. Sri R. C. Joshi, Chandausi, Sri V.V.R.N. R. Nagappa chettiar, M.L.A. Madras, Sri Ganesan, Karaikudi. 15. Sri R Srinivasa ri, Kamptee, 16. Sri Brijlal Kapoor & family, elly. 17. Sri A.R.V Raman, & family, Nagpur, Sri Krishna Sankirtan Satsangh, 20. Sri Alagiri , Naimpur, 21. Sri Shyam Sundar Mukut, ranpur, 22. Sri Swami Swarupananda, 23. Sri ugappa Chettiar, Kallal, 24. Sri Premchandar oor, Bareilly, 25. Sri Pitambaradas, Ramgad, 26. Bhagat Ram Kapai, Jammu, 27. Sri Madangopal ra, Lahore, 28. Sri Dr. P. Renga Reddi, Hyderabad, ri K. S. V. Iyer, Calcutta,

per the printed programme the first meeting of adhaks was held in the Bhajan Hall in the evening e 25th December at 4 p. m. where all the necessary uctions regarding the conduct of the week were . The opening worship at the Viswanath Mandir conducted at 6 p. m. with grand illumination and ctive prayer by the Sadhaks for the success of the ana after a series of discourses on the importance Sadhana, self-discipline, Guru Bhakti &c. by ed Mahatmas and experienced Sadhaks.

all days of the week in the early morning at 5 there was the common assembly of Sadhaks for mon Japa, prayers and meditation. This was wed by Santipats, Upanishadic recitations and urses on meditation, collective Sadhana, glory of angh and the importance of utilising early ing hours for Japa and Dhyana etc.

the 26th morning there was Prabhati Pheeri aks marching throughout the locality singing amantra Kirtan. On the 26th and 27th from 10 . to 12 noon, there was Swadhaya of avad Gita and Vishnusahasranama. The avad Gita Drama (one act play) was read out amatic style. The philosophy and the religion of Bhagavad Gita were expounded in a beautiful ner by various speakers. Likhita Japa was a al feature from 3 to 4 p m. The importance of tra writing and its technique were explained to Sadhaks.

ere was a lecture competition for the boys of the nanda Primary school and the Vidyarthis of the han Vidyalaya where the lecturers were awarded s of books and cash. The young boys of the ol thrilled the audience with their speeches and dious Sankirtans and songs. Sri Swami Aravinda-sevanunda of Pondichery gave an interesting ch on the glory and greatness of pilgrim places Rikhikesh and the company of saints and sages, on practice of all-round-yoga, on the conceptions of nity and the ultimate idea of Self-realisation. In nidst of different speakers Sri Swamiji Maharaj led the audience with his unique Sankirtans, use-ints for Sadhaks in their daily life and reminded of their supreme duty *viz.*, God-realisation. On ays the function ended after Arati to the Lord prayer for world peace.

There was Yogasan demonstration with an explanation of their technique in the early morning of the 27th. Suryanamaskar was also demonstrated and stressed upon as being an all-round exercise for the whole body. In the evening Sri Swami Sankaranandaji of Sendamangalam gave an inspiring discourse to the Sadhaks on the practical side of Sadhana, its various obstacles and the means to overcome them. He pointed out the need for sincere thirst and regularity in Sadhana for success in the path. At sunset there was the worship of Mother Ganges with a big line of lights floating in the river. There was Arati, Sankirtan on the Ganges bank. On the 28th all the Sadhaks observed Kastha Mouna (complete silence and seclusion) from 8 a m. to 12 noon. This discipline of the tongue was supplemented by a saltless diet in the moon. In the evening the learned Sri Raghavachari, Principal of the Sanskrit Darshan Vidyalaya thrilled the audience with his lecture elaborately dealing with different branches of Raja Yoga and Hatha Yoga.

The third session of the All-world Religions' Federation was held in the morning of the 29th at 10 a. m. Sri Swamiji Mahraj gave his forciful opening speech. He stressed upon the unity of all religions and said, "There is but One common consciousness or Immortal Soul in all beings. The basis of unity of mankind must be spiritual. All religions emanated from God and they point out the paths leading to Him." Sri Swamiji explained also how centres of the Federation should be established in each one's own heart first and then gradually spread to others in villages, Mohallas towns and cities and ultimately to other nations as well. The minutes and memorandum of the previous sittings were read out (published elsewhere in this magazine) by the Secretary.

On the 30th a grand Havan was performed for world peace which was attended by all Sadhaks who shared in offering the oblations. There was special prayer and peace Chantings in the end. At night there was a "Doctor's Parade" where the importance of the different scientific schools of medical 'Pathies' were discussed and finally the supreme efficacy of "Divine Nama pathy" was established. In the end there was a doctor's drill where commands were given in terms of different diseases and drugs so as to create aversion to unnatural treatment and ineffective physical remedies and drugs. Then followed the Divyanama Kirtan by the Sadhaks of South India. All Sadhaks took part in this unique way of Sankirtan. After this there was demonstration of Magic Lantern slides. Different Gods, prophets and saints and Puranic stories were depicted on the screen with Divine Nam Sankirtan when the pictures were on the screen. Sri Swamiji Maharaj converted this into a fresh opportunity for singing the Lord's names. Then the spiritual dramas "Saint Alavandar" and "Passion and Anger" were enacted.

In the early morning of the 31st Sri Swamiji Maharaj after the morning prayers and meditation gave very valuable instructions to the Sadhaks. As a measure of discipline acting like a school teacher he collected fines from those Sadhaks who were slack in attending the functions and who were not observing the rules laid down for Sadhaks. The fines so collected were distributed to the poor that afternoon after poor-feeding. Those who did not possess money with them were asked to hold the right ear with the left hand and the left ear with the right hand and made to do Baitaks several times, elbows touching the

ground. This was a new experience to many Sadhaks who thought that as usual Sri Swamiji Maharaj would allow their mistakes to pass off mildly-unnoticed. There was an Asan competition and prizes awarded to those who could do Asans nicely. Prizes were given for Mantra writing also. Before closing the morning session he thanked all the Sadhaks for their patient stay at the Ashram for Sadhana and adhering to the different practices programmed.

On the 31st was the Prathishta anniversary of the Viswanath Mandir. There was special worship, Pooja, Abhiseka with Rudra Japa and Vedic chants. Abhisek was done to the Lord with Panchamritam, milk, ghee, fruits, flowers etc., and the different installed deities were worshipped according to Vedic rites and Mantras. The function went on till 2 P. M. The Sadhaks eagerly served the temple Poojaris with flowers, water, cleaning of the temple premises and carrying out the many sided service pertaining to the Pratishta. Mahaparasad was offered to the Lord at the end of Pooja and all devotees partook of the sacred Prasad. In the end there was poor feeding and distribution of cash for them.

In the evening the function continued from 4-30 P. M. upto 11 pm. All the Sadhaks were given chances to speak out their own experiences. Dr. Hetramji, M. D. gave out his experiences of ideal life and life among Saints and men of renunciation. The function concluded at night with a brief summing up of the activities with new impetus for Sadhana for the new year. Throughout the week very useful medical service were rendered by Dr. Brijlalji of Quetta, Dr. J. R. Sood, Lahore and Dr. Hetramji of Amritsar to the patients of the Sivananda Charitable Dispensary conducted at the Ashram.

Branch Activities,

Bahrein. Regular weekly meetings are conducted by this branch ever since the opening of the branch. Bhajan, Kirtan, Omkara Sthava, Ramayan Katha, study of the life sketch of some great saint form the different programes of Satsangh. Special Sankirtan parties are held in the members' houses occasionally. Sri L. R. Nichani and Sri B. B. Desai take immense interest in the activities of the Branch, The untiring workers Sri K. P. Karunkaran (secretary) and Sri K. R. Joshi (President) give life to the weekly meetings and goad the members to keep the interest in Sadhana alive by regular congregations. This branch has a good library of books During 45-46 this branch conducted 57 meetings in the premises of Sri Bhatia temple. This branch supports the head office by its contributions. It has floated a Shatiabadpurti fund and a poor-feeding fund in aid of the head office to be sent to Rikhikesh before September to be utilised for the Diamond Jubilee of the Founder-President. This branch is conducting a free Hindi class and Sri Mathradasji coaches students free. This branch celebrated the Gita Jayanti in a fitting manner. During one of their meetings the American mission Surgeon Dr. Pane H. Harrison was present and delivered a lecture on "Religion". This is one of the dynamic centres of the Division Life Society.

Madras Branch. This branch conducted discourses on Parikshit Upakyanam by Bramasri Ramakrishna Sastrigal of Kalladakurichi and discourse on "Suka-Parikshit Samagaman." Sri T. A. Ramarao the enthusiastic president conducts the branch ably and regular Satsangh and Kirtan are carried on.

Amreli Branch. Gita Jayanti was celebrated this branch with a grand worship of Bhagavan Kri and Sri Vyasa and Gita Parayan, lectures on and Gita Bhajans. Devout gathering of Sad conducted the Gita Parayan well. Students given opportunities to speak or Lord Krishna Gita and prizes were distributed to them. This br conducts classes with great enthusiasm. President Mr. Vinunraju Majmudai, B. A. L. takes very keen interest.

Madura Branch. Gita Jayanti was celebrated this branch with special worship, Gita Para Nam Kirtan and discourse on Gita. Sri Ragl Brahmachari Maharaj of Gouranga Mutt gave inspiring discourse on Gita.

Sivasamudram Branch. This Branch was sta on 8-9-46. The members meet on all Mondays other holidays and conduct Bhajan, studies courses on Bhagavad Gita, Yogavaishta etc. Yo Sri A. Sivaramakrishna Iyer stays with the mem now and then and trains them in Yogasans. Gita Jayanti was celebrated by this branch.

Salem. The branch is at the Sivaswamipu extension, Salem. The branch is conducted Sivananda Kutir by Rao Saheb N. R. Venkatesv Iyer. Sriman K. R. Subramania Sastrigal, Lectur Sanskirt. Salem college conducted a Katha 'Prahlada Charitram'. Sankirtan is daily condu for one hour in the Kutir. Besides this Akha Kirtan is conducted for three hours on Sunc Sri Narasimhananda Yogi conducts Yogasan demo ration and Sri Srikanta Iyer of Bhavani cond Bhajans. Daily worship is carried on with a Saha rama recitation and Archanas with 108 Namavlis. has become a dynamic centre of spirituality for Sal

Nairobi (Br. E. Africa) Branch. This br (Youth Section) celebrated the 60th Birthda Sri Swamiji Mahraj. There was a large gathe Sri G. M. Sharma. President, Mr. Sanjivan Raj, Badrinath, Mr. C. J. Patel and Mr. Asha Bhai Mr. Ramesh Chander, the Secretary, delivered in ing lectures on the ideals and mission of Sri Swa Maharaj and the activities of the Society under guidance. The gramophone records of Sri Swa Maharaj were then played. The Vishnu Ki Mandali thrilled the audience with their melod Bhajans. The function was an allround success

Aligarah. The Gita Jayanti was celebrated great enthusiasm in this branch in Barehseni Col Hall. Gita Katha was conducted in different pl and temples for four days. The message of Swamiji Maharaj was read. Many copies of and other spiritual literature were distributed Sri Swami Brahmanandaji and Baba Ram Dassji of Brindavan were chief among the spea There was special Bhajans and Sankirtans before close of the function.

Draksharamam, S. I. The third "Social Ethical Culture Examination" was held by branch in October, 1946. 250 students from va schools of Andhra province participated. E enced teachers were in charge of their training. B. Gourinadhan, B. A. B. Ed. Senior Hi Asst. National High School, Ramachandrap was the Asst. Examiner to value the answer p and the results showed that 28 out of 250 secured ficates of pass. Books prescribed were, " Happy Life" by Khashi Ram, "Lectures on

(Continued on pag

SPIRITUAL CALENDAR

FEBRUARY, 1947.

5th Full moon (Mantra Diksha at Ananda Kutir)
16 Ekadasi
18 Pradosha Pooja at Viswanath Mandir.
19 Mahasivaratri (Initiation Day)
20 New Moon
28 D. L. S Ganga Pooja (monthly)

MARCH, 1947.

1 Akhanda Gita anniversary at Ananda Kutir
3 Ekadasi
4 Pradosha Pooja
6 Holi
7 Full Moon

D. L. S. BRANCHES

All the branches of the Society are requested to send in their affiliation fee for the year 1947.

Those who wish to open branches of the Society or who wish to translate or publish the books of Sri Swami Sivanandaji Maharaj are requested to correspond with the Secretary, Divine Life Society, Ananda Kutir, Rikhikesh.

Secretary,
DIVINE LIFE SOCIETY

DIVYAMRIT DIVINE HEALERS

(*Well-tried Genuine Drugs*)

1. Chyavanprash (Nervine Tonic)
2. Silajit "
3. Brahmi Amla Oil
4. Brahmi Booti (herb)
5. Trichoorna for cough
6. Dantarakshak Tooth Powder
7. Kshudhavardhak Digestive powder.

The Sivananda Ayurvedic
Pharmacy, Ananda Kutir,
RIKHIKESH.

NEW BOOKS

1. Words of Ancient Wisdom
2. Philosophy in Humour
3. Yoga of Synthesis
4. Advice to women
5. Psychic influence
6. Puspanjali
7. Vedanta for beginners
8. Upanishad for busy people
9. Yogabhyas (in Hindi)
10. Sthree Dharma (In Hindi).

The Sivananda Publication League,
Ananda Kutir,
RIKHIKESH.

SIVANANDA DIAMOND JUBILEE

1st Week of September, 1947

On the most auspicious occasion of the Diamond Jubilee (completion of the 60th year) of Sri Swamiji Maharaj, the Divine Life Society will arrange for the following philanthrophic works. Here is a golden opportunity for all aspirants devotees and admirers to join hands in the noble mission to express their gratitude and reverence to the great master.

1. Establishing well organised institutions for :—
   - (*a*) Feeding the poor and helping the destitutes ;
   - (*b*) Rendering medical aid to the sick by opening dispensaries
   - (*c*) Awarding scholarships to deserving poor students,
   - (*d*) Opening public libraries,
   - (*e*) Educational institutions ;
   - (*f*) Starting Bhajan & Kirtan Mandalis ;
   - (*g*) Yogic culture institutes for maintaining high standard of health and acquiring spiritual progress.

All voluntary donations will be thankfully accepted and acknowledged. Remittances and communications in this connection may be addressed to the Secretary, Divine Life Society, Rikhikesh.

Rates of Subscription for "Divine Life"—Yearly Rs. 3 Foreign 7 Sh. single copy annas five. Subscription payable from January to December every year.

Regd. No. A-94.

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VISHWA KALYANA YAGNASHALA

In the January 1946 issue of the "Divine Life", an announcement was made of our intention to construct a modest Yagnashala so that the Yagnas conducted by the Ashram on all auspicious days and those arranged at the request of the devotees for their peace, prosperity and long life may be performed in a place specially consecrated and kept holy for the purpose.

Through the Grace of the Lord, one blessed devotee from Bombay came forward to gather this rich treasure of immortalising merit and donated Rs. 3,000/- the amount that was considered at that time to be the estimated cost of construction.

Expert advice now available to us, however, indicates that with the cost of materials and labour what it is now will lead u. in the vicinity of Rs. 12,000/-.

It is the holy wish of Sri Swamiji Maharaj that this Yagnashala should also serve the purpose of a silent Meditation Hall for which it should be admirably suited in view of the high spiritual vibrations that will ever be there. It is also proposed that the sacred fire will be kept alive throughout, thus adding to the sanctity of the place.

These considerations prompt us to throw this Fund open again, so that other blessed souls may have a share in this rare opportunity to earn the Lord's Grace.

The names of those who donate a fair amount will be inscribed on the marble slab to be built at the entrance to the Yagnashala.

The construction work has already been taken in hand and therefore it is requested that all voluntary donations may be sent to the undersigned at a very early date. The words : "FOR YAGNASHALA" may be specified in all remittances.

Secretary
The Divine Life Society,
Ananda Kutir, Rikhikesh.
(Dist. Dehra Dun) U. P.